

1652-1902

HISTORICAL ACCOUNT

OF THE

FIRST PRESBYTERIAN CHURCH

NEWTOWN, LONG ISLAND

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J. D. Sullivan



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THE NEW CHURCH

A Brief History of the
First Presbyterian Church
of Newtown, Long Island

Together with the
sermon delivered by
the Pastor, on the
occasion of the 250th
Anniversary of the
• • • Church • • •



Oct. 26th-Nov. 2d
1902

Officers



REV. WM. H. HENDRICKSON

Pastor

Ruling Elders

JOHN H. PRALL
GUSTAVE HAFLINGER
COE F. HOWARD

Deacons

J. WILLIAM MORGAN
THOMAS L. PROCTOR

Trustees

HENRY BLACKWELL
JOHN G. SCHEPER
THOMAS E. HARDGROVE
GEORGE W. REY
GEORGE L. MARSHALL

JAMES L. M. HATHAWAY

Treasurer

LOUIS S. BOND

Musical Director

MRS. GEO. L. MARSHALL

Organist



REV. WILLIAM H. HENDRICKSON

Acknowledgment

The writer hereby acknowledges his indebtedness to the several sources from which the information contained in the following historical article was obtained. Particularly, to "Riker's Annals of Newtown," to the printed manuscripts of those who have served as pastors of this church, and to those members of the church, who, by correspondence with the descendants of the early pastors and members of the church, and with various universities and colleges, obtained much of the information herein recorded.

Wm. B. Hendrickson

October, 1902

History of the
First Presbyterian Church
Newtown, L. I.

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1652-1902

Two Hundred and Fifty Years

Ago, in 1652, a few English emigrants from New England came to this locality, calling it Middleburg.

“Several of the new comers were direct from Greenwich, Stamford, Fairfield, and other villages along the Connecticut shore. From Boston and Salem, Mass., and from Hempstead, L. I., came men who afterward were prominently identified with the town.”

To the credit of the early settlers of Middleburg be it said, they dealt fairly with the Indians, who held undisputed possession of the land, purchasing from them, as the early records show, 1,376 acres of land for one shilling per acre.

“The hamlet was begun upon the street whereon the Presbyterian Church in the village of Newtown now stands, on both sides of which lots were laid out. And then resounded the axe in the forest; the noise of the saw and the hammer told the arrival of a people unlike any those wilds had ever known before.”

A scene of life and activity ensued, and a group of cottages—fashioned after those of New England—of simple construction, and roofed with thatch, arose to adorn the new settlement, to which the name of Middleburg was given, after a place of some note in the Netherlands, the capital of the province of Zealand, and remembered with gratitude as the asylum of many of the English Puritans.

Next to providing for their families, the new settlers broke up the fallow ground, committed their seed to

the earth, and the summer of 1652 witnessed the ingathering of the first harvest in Middleburg.

After two and a half centuries, we are a rapidly growing community, in the enjoyment of all modern conveniences; no longer a distinct and separate town or village, but a part of the greater city of New York so recently organized.

We do not forget, however, that there is much of interest in the past history of the town, much that is worthy of our attention, and, which, though a matter of history, will bear repetition.

The early history of Middleburg was not altogether a peaceful one; the first years were marked by rumors of war, which so startled the people that some of them, with residents of Maspeth and Vlissingen (Flushing), went to Stamford, Conn., for safety.

These rumors grew out of a story that Governor Stuyvesant had entered into an agreement with the Indians to help him against the English; doubtless these rumors were exaggerated because England and Holland were then at war, and fear was aroused lest the Dutch rise against the English in and near New Amsterdam; this was followed by Indian outrages and depredations, that kept the early settlers in constant fear for their lives, and constant watchfulness of their possessions.

But still another enemy is mentioned by Riker; he says: "An enemy more insidious and fatal to the peace of the settlement was lurking among its habitations. Intemperance had appeared to such an extent as to call for some restrictions upon the sale of spirituous liquors. On August 22, 1659, the town court ordered that no inhabitant of the place should sell any liquors or strong drink by retail, after the first of the ensuing September, without an order from the magistrates, upon penalty of fifty guilders (about nineteen dollars)."

During the unsettled times of 1662 and 1663, Middleburg was placed under the jurisdiction of Connecticut, by reason of a charter from Charles II., confirming to that colony "the islands adjacent," which Connecticut interpreted as conveying Long Island to the colony. "Middleburg, in allegiance to Charles II., showed its loyalty by discarding the name by which the township had been designated since its settlement, and took the name of Hastings, after a town in Sussex, England, distinguished in history as the scene of the famous victory of William the Conqueror, by which that monarch obtained the throne of Britain."

But that was not to be its permanent name, for in 1665 Governor Nicoll addressed a circular letter to the several towns, directing the inhabitants to elect delegates to a convention to be held at Hempstead, on February 28, to settle the affairs of the province; the territory then brought within the town of Hastings was called New Towne, or, as we know it, Newtown. Why the name should have been changed to Elmhurst in the last days of its existence as a separate and distinct village, it is hard to say; better to have let it go down in history, as it will remain in the memory of the people, Newtown.

One thing must be apparent to any one who has read, or is at all familiar with, the history of Newtown: *i.e.*, the history of the town and church is one; no line can be drawn; no date, other than that of the settlement of the town, can be fixed upon as the time for the beginning of religious services. The town and church came together, for the Rev. John Moore, the first minister, was one of the original settlers, coming from Hempstead with others who settled at Newtown.

Out of this original ecclesiastical body grew the church whose 250th anniversary we now celebrate.

One of the first acts of the settlers was to set aside

a piece of land on which to erect a town house, to be used as a church and home for the minister; it was also to be used for a day school, and for town meetings.

This first public building of the town stood where the house of the late Dr. Franklin Booth now stands, on Broadway, adjoining Clermont Terrace. "On December 13, 1670, the inhabitants of the town voted that a meeting-house should be built, and that a tax of forty pounds be made on the citizens of Newtown, to be paid one half in corn and the other half in cattle." Ralph Hunt, a prominent citizen of the town, who, under the Dutch government, held the position of magistrate, and was also a town surveyor and overseer, gave to the town "a small gore of land on which to build the edifice." This land is at the corner of Hoffman Boulevard and Grand Street, on which now stands the famous "Corner House," the property of Mrs. Brown. On this site was erected the first church building in Newtown. In the fall of 1694, this church building was enlarged, the work being done under the direction of John Coe and Content Titus.

The church building erected in 1671 being much dilapidated, in 1715 it was decided that a new one should be erected, and on the tenth day of May, in that year, Jonathan Fish, who for fifteen years was the town clerk, presented the church with a piece of ground four rods square; the deed was given to Robert Wilson, Thomas Hazard, James Renne, and Silas Titus, in behalf of the "dissenting Presbyterian Congregation of Newtown." This land was situated on the north side of the Hoffman Boulevard, and is that on which the old church now stands. The church took possession of this property March 22, 1716, and work on the new edifice was begun immediately, but the interior was not finished for many years, a pulpit not being procured until 1741. This structure was smaller than the present old

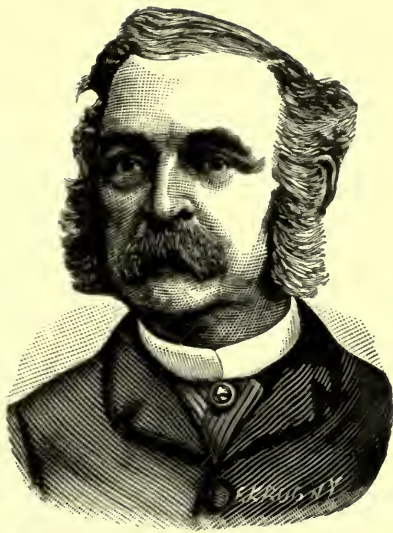
church, which stands on its site; it was adorned with a spire in which was a small bell. During the Revolutionary War, when for seven years Newtown was in the hands of the British, they, with some of their sympathizers, vented their spite against the church edifice, probably because most of the Presbyterians took an active part against the English. One night a party of young Tories, all members of prominent families in the town, actually sawed off the steeple of the church. Riker says, "Embracing the occasion to vent their hatred, a few young Tories, shortly after the British got possession, went one night with a saw, and a rope taken from the well of Alexander Whaley, and actually sawed off the steeple of the church." He further says that these men were known, and in a foot-note gives initials of those who were the leaders in the work of desecrating God's house, citing an incident where one was brought to shame by a well-directed jest regarding the removal of church steeples, occasioned by the fact that the steeple of a certain church in New York was to be taken down, and no one could be found to do it; one of the company said, "Why, give * * * a hand saw and a well-rope, and he'll have it off while you are asleep." The Rev. Dr. John Goldsmith says, in a paper entitled "Memoranda of the Revolution in Newtown": "The steeple of the Presbyterian Church was sawed off in the night by certain violent Tories, whose names are well known." After this, the pews were removed and the building used as a prison and guard house; afterwards, the British took the church down and used such of the material as they wanted for huts, and some of the timbers were sold to a Mr. Alburtis for two hundred and fifty dollars; "this," says Dr. Goldsmith, "is the only positive evidence I have that the church was torn down by the British; I am inclined to believe it was so." A pillar on which the pulpit stood was converted into a

horse post, and stood at the side of the Town House for a long time.

After the Revolutionary War, when the people returned to Newtown, only five of the members of the church appeared at its first meetings. These had no place of worship, but set bravely to work to erect another church building, the foundation stones of which were laid in the year 1787. On the foundation stones of this church are cut the initials of certain prominent members of the church at the time it was erected; thus, to this day are they known as lovers and supporters of the church. This building was enlarged in 1836, and is now used for Sunday-school purposes.

Once again we speak of the erection of a church edifice. Mr. John Goldsmith Payntar, who was born in, and spent the first eighteen years of his life in Newtown village, died in August, 1891; he left to this church sufficient money for the erection of a magnificent stone building, the corner-stone of which was laid July 6, 1893, in the presence of a large company of people; this edifice was completed nearly two years later, and was dedicated Sunday, May 5, 1895. The previous Sunday, an appropriate historic sermon was delivered in the old church by the pastor, the Rev. Jacob E. Mallmann, and the farewell service was held in that historic building, where so many generations had listened to the word of God, and been instructed in the way of righteousness. On the day of dedication, the sermon was preached by the Rev. Dr. John D. Wells, of Brooklyn, from Psalm xlvi. 6, "Strength and beauty are in His Sanctuary." This substantial and magnificent building will be the home of the Presbyterian Congregation for many years to come. A bronze tablet in the vestibule contains the following tribute to Mr. Payntar and his generosity:

"To the glory of God, and for the welfare of His people, this church was erected in grateful memory of



MR. JOHN GOLDSMITH PAYNTAR

John Goldsmith Payntar, whose love for his early home, and veneration for God's house, provided the funds by will to build this edifice."

Just as it was said in the late war with Spain, "it was the men behind the guns" who made possible the speedy victories and the heretofore unheard-of triumphs, so we say, much of the blessing that came to the community and people was because of the men in the pulpit; not only so, but because of the men who, in addition to their preaching of divine truth, and being advisers in spiritual things, were counsellors in all things that related to the interests of the community. They were at all times leaders in the community, and their words told for God and righteousness; those were days when the influence of the minister was very great in things outside the church, when his opinion was sought and his advice heeded.

One has only to notice the record of the men of God who have been pastors of this church, and the events that transpired during their different pastorates, to be convinced of their power and influence in the community and among the people. In the two hundred and fifty years of the church's history it has had nineteen pastors. The first of these was the Rev. John Moore. He was an Englishman, and came to New England when he was twenty or twenty-one years of age. It is a matter of record that he settled at Southampton, L. I., in 1644; he was engaged in collecting funds for the education of students in Harvard University, where, in 1646, he completed his studies. In the same year he obtained a license to preach, though not authorized to administer the sacraments, being merely a licentiate, and not a regularly ordained minister. On account of the Indian troubles on the eastern end of Long Island at that time, he moved to Hempstead, evidently preaching the gospel there, as he had done at Southampton.

In 1652, he moved to Newtown and became the first minister in the village. In the winter of 1655-6, Mr. Moore returned to England, for the purpose, it is thought, of receiving ordination. He returned in 1657, and died in September of that year, when comparatively a young man. Mr. Moore was an educated man and excellent preacher. His descendants were prominent and influential in the town and church. Among his descendants were two bishops of the Episcopal Church, and two presidents of Columbia College. The name of Moore has nearly died out in the community, there being but one male descendant in the town at this time. Mr. Moore was buried in what is now called "the Town Burying Ground," on Court Street, but no stone marks his grave, nor is its exact location known; thus unknown, and almost forgotten, lie the remains of the first minister of this church, and one of the most honored and respected men in the community during his life-time.

In those early days it was extremely difficult to secure the services of a minister, and for nearly five years the town had no minister. In 1661, Richard Mills became the first school teacher in Newtown, and in addition to his school duties, he was to conduct religious exercises on Sundays.

In 1662, the Rev. William Leverich was settled as pastor, being given the use of the Town House, which had undergone extensive repairs. Riker says, "The learned and reverend William Leverich, than whom his descendants need wish no better ancestry," and one of his descendants adds he "appears to us on the pages of colonial history as a man of singular piety and learning; of great executive ability, and as a true soldier in the Christian warfare. Like the great Apostle, he was a man of many journeys, the founder of many churches, the friend, counsellor, and pastor of his people. Or we

may see him with Bible in hand, telling the Indians, in their native tongue, of the love of One 'Who loved them and gave Himself for them.' ”

Mr. Leverich was born in England in 1605; he was a son of Sir Sabille Leverich of Drawlinton Hall, Warwickshire; he was a graduate of Emmanuel College, Cambridge, receiving the degree of A. B. on his graduation in 1625, and of A.M. in 1631. “ Though born and educated in the Church of England, his sympathies were with the Non-Conformists. A colony of merchants from Bristol, England, had settled at Dover, New Hampshire, of which Captain Thomas Wiggins was the superintendent. In 1632, he went to England in the interests of the colony, and on October 10, 1633, returned in the ship ‘ James,’ with thirty others; among them, says the record of Winthrop, ‘ was the Rev. William Leverich, a godly minister.’ They landed at Salem, Mass., and reached Dover on the last Sunday in October.” Mr. Leverich remained at Dover but two years; he then went to Boston, Mass.; there he entered into friendship with those two noted men, the Rev. John Cotton and the Rev. John Eliot; soon afterward he became associated with the Rev. Ralph Partridge, of Duxbury, Mass. “ In 1637, Mr. Leverich, with ten others, went to Sandwich, Cape Cod. They were soon joined by fifty more from Duxbury, and a church was formed with Mr. Leverich as pastor.” Influenced by the Rev. John Eliot, Mr. Leverich, during his pastorate at Sandwich, made a study of the Indian language, and preached to the Indians with marked success. “ In view of his success among the natives, the Society for the Propagation of the Gospel among the Indians directed that he should turn his attention to the Indians of Long Island. Accordingly, in 1652, with a dozen or more parishioners, he explored the country about Oyster Bay, Long Island, and in 1653, with these faith-

ful friends of Sandwich, he left Cape Cod for the shores of Long Island, the 'Isle of Shells.' He continued his work among the Indians of that locality until 1658, when he removed to Huntington, L. I., where he remained as pastor until 1662, when he became pastor of the church at Newtown. In the early part of 1665 Mr. Leverich returned to Huntington, and for three years the town was without a minister; but in the early part of 1669, at the urgent request of the leading citizens of Newtown, Mr. Leverich was persuaded to return to Newtown and resume his ministerial work.

It was during the pastorate of Mr. Leverich that the first church building was erected. He died in the midst of his usefulness and influence, in the spring of 1677. Dr. Knox, in his twenty-fifth anniversary sermon, says of him: "He may be considered the father of this church. He had unquestionably organized its members; but how organized, or what spiritual fruit of his labors, or how many in membership, we do not know, as all record of these facts are lost." Mr. Leverich was a most learned man and ranked high among the clergy of his day; he was a firm friend of the Indian, to whom he took the light of the Gospel; he faithfully served the people among whom he lived, and was deeply and sincerely mourned by all who knew him; his name is still borne by people living in and near Newtown. He has as a memorial a number of pages of manuscript, consisting of a running commentary on the first books of the Old Testament, and it furnishes a proof of his learning and proficiency in Bible study. The writing, while very perfect and handsome, is so fine as to make it almost impossible to read with the naked eye. This curious manuscript is now bound up in the first volume of the town records, or, rather, it is written on the first one hundred pages of the book, which, it would seem, was at one time the property of Mr. Leverich, and intended

by him to be an index to the subjects he should meet in the course of his studies; but the plan was not carried out beyond the pages being headed with a great variety of subjects written in Latin and arranged alphabetically. After Mr. Leverich's death the book was probably given to the town for public records.

On July 28, 1677, it was voted by the citizens of the town at a public meeting, that a second Town House should be built for the accommodation of a minister; it was also voted that another minister be secured as soon as possible, but it was not until the spring of 1680 that the vacant pulpit was filled, when the Rev. Morgan Jones was called by the town to be its minister. Morgan Jones was the son of John Jones, of Baasaleg, in Monmouthshire, England, and a near relative of Colonel John Jones, the brother-in-law of Oliver Cromwell. Mr. Jones was a graduate of Jesus College, Oxford, and received ordination as a minister of the Church of England; he had charge of a parish in Wales. On the passage of the act of uniformity in 1662, he was one of about two thousand ministers who refused to agree to its terms and was ejected from his parish. He came to America, where in 1669 he was in Virginia officiating as chaplain to Major General Bennett; from there he went to South Carolina, where he was captured by the Tuscarora Indians, who decided to put him to death; his life was saved by a sachem of the Doeg Indians, who found that Mr. Jones was an Englishman, and, taking a fancy to him, ransomed him, and took him to the settlement of his own tribe. Mr. Jones remained for four months, preaching to the Indians three times a week in English, which language they understood; he was treated with great kindness, and the Indians frequently went to him for advice and counsel.

On coming to Newtown, Mr. Jones took up his residence in the Town House erected in 1677, which stood

on the site of the present Newtown Hotel on Broadway; the town also agreed to give him fifty pounds sterling per year for his services. The agreement of Mr. Jones with the town stands on the records as follows:

“ This is to certify home it may concern, that I Morgan Jones doe acknowledged to have a Greed with the constable and overseers of Newtown on Long Island, In West Riding of Yorkshire in America, In the behalfe of the towne for to be there minister, and to doe the work of a minister ffor the full time of one year, be Ginning att the tenth of March in the year 1680.”

“ Witness my hand,

“ MORGAN JONES.”

At the end of the year there was much trouble in collecting Mr. Jones' salary, as some objected to the law that compelled them to pay a portion of the minister's salary whether they agreed with his doctrines and preaching or not. Others could not understand English, and objected to help support a man they could not understand; probably on account of this, Mr. Jones left the town at the end of the year, and accepted a call from Staten Island. He made a complaint, through the town constable, to the Court of Sessions, about the non-payment of his salary, and the Court ordered the enforcement of the law against those who had not paid their proportion of his salary.

The unfairness of this law now became very evident, and a Town Meeting was called December 17, 1681, to consider the matter. A liberal sentiment prevailed and it was voted to sustain the minister “ by a free will offering, what every man will give ”; thereafter the minister was paid in that way.

Mr. Jones had the same trouble in collecting his salary in Staten Island, and left there to return to Newtown, agreeing to accept a “ free will offering ” for his

services, which were to include, in addition to religious services, the duties of a school-master, as will be seen by the following minute on the Town Records: "Att Towne Meating February 28, 1683, it is also voted that Mr. Morgan Jones shall be scoole master of Newtown, and will teach on the Sabath days to those that will come to hear him allowing him for exercising on the Sabath day what every one please." Mr. Jones continued his work in Newtown until August, 1686, when he resigned and went to Eastchester.

In 1693 the first attempt was made by the government to force the ministrations of the Church of England upon the people of Newtown. On September 22d, a law was passed to divide Queens and several other counties into parishes, providing for the annual election in each parish of two church wardens and ten vestrymen to superintend the affairs of the church. These men were given power to call a minister, and, with the justices, to lay a yearly tax upon the inhabitants of the town for his support. Newtown, with Flushing and Jamaica, formed one parish, whose inhabitants were required to furnish sixty pounds sterling for the support of a minister, who was to reside in Jamaica. All this was resented by the people, who, up to this time, had enjoyed the services of the minister of their own choice, who lived among them and was supported by their contributions. To be obliged to support a clergyman of the Church of England, residing in another town, was strongly objected to, and Content Titus and Daniel Bloomfield were appointed in 1694 to attend a meeting to be held at Jamaica for the purpose of petitioning the Assembly to repeal this unjust law. In consequence of these objections the Assembly, on April 9, 1695, passed a bill exempting Newtown from the requirements of the law, but the Governor refused to sign the bill.

After Mr. Jones's resignation and removal from the town, the church was again without a pastor for some time. Turning again to the records of the town, we find that on April 12, 1694, the following resolution was adopted: "The town will call a minister to preach the gospel amongst us upon liking." In accordance with this resolution a letter was prepared for Content Titus, who went to New England to secure a minister; he succeeded in persuading the Rev. John Morse to accompany him to Newtown. Mr. Morse became the fourth pastor of the church; he was the son of Ezra Morse, a prominent resident of Dedham, Mass., and was born in that town, March 31, 1674. Early in life he gave evidence of intellectual ability, and when but eighteen years of age graduated from Harvard College; two years later he came to Newtown. At a public meeting held May 15, 1697, this resolution concerning Mr. Morse was adopted: "It is the desire of the town that Mr. John Morse to be ordained for to be ye paster and teacher of our church according to ye trueth of the gospel, and also voted at ye same time above that these men are underwritten chosen by the Town for to elect and carrie on the minister in order to the act above. Captain Beats, Content Titus, Samuel Moer, Ch. Hallit, Joseph Sackit, Caleb Leverich, John Berrian, Mr. Eisel, Richard Bets, John Lawrence, John Coe, Edward Hunt, Jeremiah Burroughs, Jonathan Hazard."

The above names give a good idea as to who were the prominent church members at that time.

At the same meeting it was voted "that the town be at the charge to by a bell for the town, of about ten pounds value." Soon afterward the sound of a church bell was heard for the first time in Newtown.

On Wednesday, the 9th of September, at a Town Meeting, the following was voted: "Whereas Mr. John Morse hath consented to be ordained to the worke of



THE FIRST PARSONAGE—1695

ye minestery at the solicitation of those persons deputed by the town to treat with him about that affair. It is there foer voted and agreed that we doe exsept him as our menester, to dispense to us in things speritall according to the mind of Christ and order of the gossell, and will doe and shall redely submit ouer selves to him in the Lord as such and to all his menesteriell dispensations and sperital administrations among us according to ye mind and will of God, as God shall assist and direct him from time, and at all times, whether he shall continue amongst us in ye works of the menestiry." After Mr. Morse had been in Newtown about six years he contemplated resigning because of the smallness of his salary. As soon as this became known the town people, who had become greatly attached to him, called a public meeting on July 4, 1700, and appointed a committee to collect the salary due him, and also try and persuade him to remain with them. These efforts were successful, and Mr. Morse consented to remain. Soon after this he was taken violently ill, and died in October, 1700, after a ministry of six years.

Mr. Morse was greatly beloved by his people, with whom his first and only pastorate was spent. His early death was greatly deplored.

During Mr. Morse's pastorate on April 17, 1695, the town decided to purchase a house and twelve acres of land from Samuel Coe; thus, for the first time in the history of the town, a building was set apart for the sole use of the minister and his family. This house was used for over a century as a parsonage, and is still standing on Hoffman Boulevard, being the one now owned by the Thompson estate.

Immediately after the death of Mr. Morse it was voted "to obtain another minister as soon as possible," and in 1701 the Rev. Robert Breck was chosen pastor. Mr. Breck was born in Dorchester, Mass., December 7,

1682; he entered upon his ministry in Newtown with great earnestness, but met with much opposition. Lord Cornbury, the Governor of the Province, was anxious and determined to establish the Church of England in Queens County. In order to accomplish his purpose he ordered that the law regarding the settlement of ministers, which was passed in 1693, be now put in force. On January 12, 1703, at an election for church officers held at Jamaica, Newtown was represented by William Glen, church warden, and John Coe, Content Titus, Joseph Sackett, and John Berrian, vestrymen. These men, as well as others in the vestry, were Non-Conformists; they protested against the action of the governor in making the Rev. William Urquhart rector of the parish of Jamaica, thereby displacing the Rev. John Hubbard, the pastor desired by the Presbyterians. Mr. Breck was a strong opponent of the tyrannical governor; he boldly took the part of the Non-Conformists in spite of the threats and other ill treatment received at the hands of the authorities. At last he grew weary of the strife and, probably having been commanded to silence by the governor, resigned his pastorate in 1704, and after a ministry of three years returned to Massachusetts; he there became pastor of the church at Marlborough, where he died, January 6, 1731. A handsome monument marks the place of his burial, on which is inscribed a eulogy in Latin, which, as it gives a good description of his life and character, we give a translation of in full:

“ Beneath this stone are deposited the mortal remains of the truly Reverend Robert Breck. His immortal part hath ascended to join the innumerable company of angels, and the spirits of the just made perfect. He was by nature a man of acute intellect, capacious mind, and sound judgment, together with singular mental resolution. As to his attainments, he was eminently skilled

in the learned languages, familiar beyond the common measure with polite literature; and what to others was difficult, he, by the power of his mind and close application to study, accomplished with ease. Thoroughly versed in every department of theology and truly orthodox in sentiment, he was a scribe instructed unto the kingdom of Heaven. The duties of the pastoral office in the church at Marlborough, over which the Holy Ghost made him overseer, he discharged faithfully and assiduously, in peace and with great reputation, for twenty-seven years. He was a skilled and able asserter of the doctrines of Revelation, and of the worship and discipline of the New England churches. He was a counsellor in cases of difficulty, both public and private, of distinguished uprightness and consummate prudence. He was a sincere lover of his friends, his country, and the whole church of Christ. In a word, he was a model of piety and every social virtue, and of moderation in regard to earthly things. In the severe pains of his last sickness his patience had its perfect work, and his departure, if not in triumph, was full of hope and peace.

“Born December 7, 1682. Died January 6, 1731. Even the prophets do not live forever.”

After the resignation of Mr. Breck, the church building was seized by the authorities, and the Rev. William Urquhart was placed in charge, by order of the governor. This was in line with the governor's previous action in forcing the Episcopal Church upon the people.

Mr. Urquhart's parish included Jamaica and Flushing, as well as Newtown, at which place he could preach but once a month; this was, of course, a great hindrance to the progress of religion in this town. During Mr. Urquhart's ministry in the town there were frequent acts of religious intolerance. In 1707, the Rev. Francis Mackemie and the Rev. John Hampton, two Presbyterian ministers, arrived in the province on their way to

New England. Mr. Hampton was invited by the people of Newtown to preach on Sunday, January 20th, which request he complied with, and gave notice that the Rev. Mr. Hampton would hold a service on the next Wednesday; but, on the arrival of the latter on Tuesday, both ministers were arrested by Thomas Cardale, the high sheriff, on a warrant from Lord Cornbury, accusing them of preaching without a license from his lordship, who had been told that they had "gone into Long Island with intent there to spread their pernicious doctrine and principles, to the great disturbance of the church by law established, and the government of the province." After being in prison for six weeks, Mr. Hampton was discharged, there being no evidence against him. Mr. Mackemie was tried and honorably acquitted, but was forced to pay heavy costs. It was because of such tyrannical acts that the Church of England was hated and its ministry disliked. Mr. Urquhart writes of the people of Newtown in a very interesting way in 1705; he says: "The inhabitants of Queens County are generally Independents, and what are not so, are either Quakers, or of no preferred religion at all: the generality averse to the discipline of our Holy Mother, the Church of England, and enraged to see her ministry established among them. The ancient settlers have transported themselves from New England and do still keep a close correspondence, and are buoyed up by schismatical instructions thence, which occasion all the disturbance and opposition we meet in both our parishes. They have hitherto been used to a dissenting ministry and they still support one at Jamaica, who has a most pestilential influence over our people, who, from their cradles, were disaffected to conformity; yet we bless God we have not been altogether unsuccessful, having brought over some of the most rigid of them into a close communion, and hope

through God's assistance to have a more plentiful harvest among them. Their prejudice of education is our misfortune, our church their bugbear." The Episcopal Church founded by Mr. Urquhart continues to this day.

With the removal from office of Lord Cornbury, greater religious liberty was permitted, and in July, 1708, the people of the town, to the number of "some scores," sent an invitation to the Rev. Samuel Pumroy, of Northampton, Mass., to become their minister. Mr. Pumroy was born at Northampton, September 16, 1687. He graduated from Yale College at the age of eighteen, and studied theology with the Rev. Solomon Stoddard, of Northampton. Mr. Pumroy accepted the call to Newtown, and with his wife came to this place in September, 1708; he soon became very popular with the people and at a town meeting, held February 18, 1709, it was resolved "that Mr. Pumroy shall be settled in the town, and have the Town House for his own use as long as he shall be our minister"; beside this, a subscription list was drawn up in the following fall, to which over fifty persons subscribed such sums as they were able. During Mr. Pumroy's pastorate an event of much interest transpired. Up to the time of the coming of Mr. Pumroy, the church had been the town church, that is: all its business had been transacted at a regularly called town meeting; all the records of the church were kept with the town records. Some have thought that the church records previous to the pastorate of Mr. Pumroy have been lost, but on examination, the old town records show that all such business as calling a minister, building and repairing the church or parsonage, and other matters of interest pertaining to the church, are recorded with other matters of business transacted in public town meetings. True, there is no record to be found of a list of church membership, or marriages and deaths, a matter very much to be regretted.

After Mr. Pumroy had been pastor of the church for seven years, he made application for membership to the Presbytery of Philadelphia, in session at New Castle, September 23, 1715; the matter is thus referred to on the minutes of Presbytery:

“The Rev. Mr. Samuel Pumroy, minister at Newtown, on Long Island, offered himself to be a member of this Presbytery, and was heartily and unanimously accepted; he promising subjection to the Presbytery in the Lord.” Of this, Dr. Knox said: “This church had hitherto been an immature Presbyterian Church, under a Congregational polity; but now, when organized Presbyterianism offered itself, it at once entered the ranks of that denomination.”

Mr. Pumroy joined with the Rev. Mr. Macnish, of Jamaica, and the Rev. Mr. Phillips, of Setauket, in organizing the Presbytery of Long Island in 1717. In 1724 we find for the first time a regularly elected session; in that year three ruling elders were chosen by the people, of this the following account is given: “Whereas some time ago the Rev. Mr. Samuel Pumroy, pastor of the church of Christ in Newtown, did complain to the church of his wanting some assistance in the business of governing the church; there was by him nominated to the church and congregation, Content Titus, James Renne, and Samuel Coe, to serve in the affairs relating to the church as ruling elders; and desired if there were any person, or persons that had anything to object against any of them, their taking upon them that office and their subjection to them as officers of authority in the business of government, that they would signify it to the said Mr. Pumroy in some convenient time. This was repeated after a considerable time, nothing being objected, Mr. Pumroy, upon the Lord’s day, after the evening sermon, did rehearse the above declaration, and not one person opposing the motion and purpose, did



REV. JOHN P. KNOX, L.L.D.

propose to the men in nomination, whether they were freely willing to do what service they were able to do for Christ in His church; upon which, after prayer, they were solemnly appointed to the office of ruling elders, and did engage and promise to take care of this branch of the Lord's vine, as far as God should enable them.

"The members of the church were also required and exhorted to acknowledge them as men in authority and to subject to them in their government in the Lord."

This was done June 28, 1724. Thus began the eldership in our church, in which so many faithful, consecrated men have served, to the glory of God and edification and well-being of the church.

With the election of a session, other things tending to a more orderly and regular observance of spiritual services were introduced; the weekly Wednesday evening prayer meeting was instituted, a day of thanksgiving was observed, religious services were held, and an appropriate sermon was preached by the pastor. This day of thanksgiving was observed in the fall of the year, very much as our national Thanksgiving Day is now observed. In 1725, a small basin, two platters, and a napkin were purchased; probably these were used at the communion service; this service has disappeared; most likely it was lost during the time of the Revolution.

Mr. Pumroy died June 30, 1744, after a pastorate of thirty-six years; he was buried in the town burial ground, but last fall the trustees of the church had his remains, and those of the Rev. Simon Horton, the Rev. Peter Fish, Content Titus, the first ruling elder of the church, and Philip Duneveer (who, in 1745, left two hundred pounds sterling to the church, the income of which was to be used for the poor of the church and the minister's salary), removed to the church-yard, where they now rest in one plot, on which is a beautiful bed

of flowers. In this way we seek to keep in mind those who, in former years, have been pastors, office bearers, and supporters of this church.

The grave of Rev. Mr. Pumroy is marked by the stone erected to his memory in 1744, bearing this quaint epitaph:

“ Here lies the body of ye Revd.
 Mr. Samuel Pumroy who depd.
 This life the 30th of June, 1744,
 In the 57th year of his age.
 Kind earth keep safe my sleeping dust
 Till Christ shall raise it with the just;
 My ministerial work is done
 For you, dear people of Newtown,
 Years almost thirty-six I try'd
 To spouse you for Christ Jesus' bride,
 If you do still refuse to hear,
 Gainst you at last I must appear,
 When Christ shall come to raise the dead,
 And call me from this gloomy bed.”

Soon after the death of Mr. Pumroy, the Rev. George Macnish, a son of the pastor of the Presbyterian Church at Jamaica, was called to fill the pulpit; he remained but two years, removing to Walkill, N. Y., where he died in 1779. He was succeeded by the Rev. Simon Horton. Mr. Horton came from a prominent family at the eastern end of Long Island. He was born at Southold, March 30, 1711, and graduated from Yale College in 1731. His first pastorate was in the Presbyterian Church at Connecticut Farms, N. J.; from there he came to Newtown in 1746. Mr. Horton was thirty-five years of age when he came to Newtown; here he spent the best portion of his life, being the pastor of this church for twenty-six years. He resigned in 1773, con-

tinuing to reside in Newtown until the Revolution, when, being an active Whig, and strongly espousing the cause of the Colonies, he was forced to leave Newtown while it was in the hands of the British. Returning to Newtown in 1783, he lived with Benjamin Coe, his son-in-law, until his death, which occurred May 8, 1786. Mr. Horton was a man of great piety, learning, and eloquence, and is described as a man of middle size and solemn deportment.

Mr. Horton's successor was the Rev. Andrew Bay; he is first heard of as a member of the Presbytery of New Castle. He was settled at March Creek, Penn., and at Deer Creek, now Churchill, Md. In 1768 he went, at the request of Synod, to the Scotch settlements near Albany, N. Y.; he remained in that work until called to Newtown in 1773; he continued as pastor of this church but two years, and died at the parsonage, shortly after the severance of the pastoral relationship by the Presbytery.

We have already referred to the time of the Revolution, when Newtown was for seven years in the hands of the British; and how, at the close of that period, when the people returned, there were but five of the members of the church to be found; these were Benjamin Coe, Philip Edsall and his wife, and Benjamin Cornish and his wife. The church having been destroyed, the Reformed Dutch people kindly allowed the Presbyterians the use of their building every other Sunday, until they could erect another church edifice; this they began to do in 1787, and completed in 1791, at a cost of \$3,950.

The same year that the building was completed (1791), there was placed in the belfry a bell which, for all these years, has called the people to the house of prayer. It has on it the name of the maker, and the date of casting, "Gerit Bakker, Rotterdam Ag. 1788." Also on one side are these words, "Sur die Evangelisch

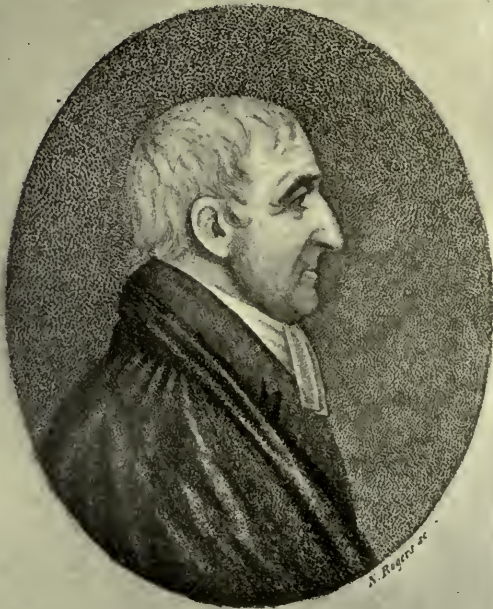
Lutherische Gemeinde Sur Elizabet Staate, Maryland, Noord America." This bell still calls our people to the house of God, and, after all these years of service, is as perfect as ever.

The church was legally incorporated in 1784, under a law passed April 6th of that year, entitled, "An act to enable all religious denominations in this State to appoint trustees, who shall be a body corporate, for the purpose of taking care of the temporalities of their respective congregations, and for other purposes therein mentioned." On May 4, 1784, the congregation elected the first board of trustees; those elected were Capt. Thomas Lawrence, William Sackett, Peter Alburts, William Leverich, and Dr. John B. Riker.

The first minister after the Revolution was the Rev. James Lyon, a graduate of Princeton College in 1759. He was licensed to preach by the Presbytery of New Brunswick in 1762. In December, 1764, he went to Nova Scotia, where he preached for several years; in 1771 he removed to Maine, where, in 1782, he was the pastor of a Congregational church. During the stormy period of the Revolution he endured great hardships by reason of the suspension of the lumber industry upon which his people were dependent. It is said that he was brought to a place of actual need for the necessities of life, and could only provide for his family by gathering clams from the near-by bay.

Mr. Lyon came to Newtown in 1783 and remained until 1785. He is spoken of as a man of sincere piety and faithful labors; he published a small "Manual of Devotion," copies of which are still preserved, and serve to give a most favorable impression of his piety and talents.

Following Mr. Lyon's pastorate came that of the Rev. Peter Fish, the only minister of this church who was a native of Newtown. He was a direct descendant



A. Rogers sc.

REV.^d N. WOODHULL.

of Jonathan Fish, of England, who came to Newtown in 1659. Peter Fish was the son of Nathan and Jane (Berrian) Fish, and was born November 23, 1751, in what was recently known as the Lent homestead, on the shore of Flushing Bay; this house was torn down a few years ago, but is well remembered by the older residents of the town.

Mr. Fish was converted at the age of thirteen, under the preaching of Whitefield, who preached at Newtown some time during the year 1764, when the Rev. Simon Horton was pastor of the church; he graduated from Princeton College in 1774, and received his license to preach from the Presbytery of New York, in 1779; he became stated supply of this church October 20, 1785; his desire was to see another church erected on the spot where the old one had stood; in that edifice his father had died suddenly while attending service, March 3, 1769; then, too, his uncle had given the land on which the old church had stood, and had lived and died in the "Corner House" directly opposite. Under these circumstances, as well as his desire for the spiritual welfare of the people, it is no wonder that all his energies were devoted to the erection of a new church building on the site of the old one. Mr. Fish resigned in 1788, before the completion of the church, and removed to Connecticut Farms, N. J. After preaching there for ten years, he preached for a time in New York State, but, being in poor health, he retired from the active ministry and purchased a home in Newtown. After the death of the Rev. Mr. Woodhull, in 1810, Mr. Fish, at the earnest request of the people of the church, agreed to occupy the pulpit for a time. This he did from May, 1810, until his death in November of that year.

The same year in which Mr. Fish resigned (1788) the Rev. Elihu Palmer became pastor of the church; he remained but one year. After his resignation in 1789,

he removed to Philadelphia, and soon after left the Presbyterian Church because of a change in his doctrinal views.

The coming of the next minister, the Rev. Nathan Woodhull, marks a new period in the history of the church; as Dr. Knox said, speaking of the opening days of Mr. Woodhull's ministry, "We now enter upon the period in the history of this church most pleasing, as showing the Lord's favor in still giving to it, in succession, able and distinguished ministers, permanent settlement, peace and prosperity, and continued stability and success."

Mr. Woodhull was the son of Captain Nathan and Joanna (Mills) Woodhull, and was born at Setauket, L. I., April 28, 1756; he graduated from Yale College, and was ordained and installed pastor of the church at Huntington, L. I., December 22, 1785. He came to Newtown in February, 1790, and was installed December 1st of that year. During Mr. Woodhull's pastorate, the church building, begun in 1787, was completed and was dedicated December 21, 1791. The Rev. Dr. John Rodgers, of New York, preached the sermon, and the day was observed as a day of public thanksgiving. Mr. Woodhull remained pastor of this church for twenty years, dying in the midst of his usefulness, March 13, 1810. "His character and qualifications as a divine were of a high order, and perhaps no man was ever more popular with the people of his charge. He was of a very amiable disposition, an affectionate and interesting preacher, lived universally esteemed, and died as universally regretted."

His bereaved and sorrowing people placed a handsome stone over his grave in the church-yard, on which is the following: "Beneath this stone are deposited the remains of the Reverend Nathan Woodhull, A.M., who departed this life, March 13, 1810, in the 54th year of



THE SECOND PARSONAGE—1811



THE PARSONAGE—ERECTED IN 1822

his age, after serving the Presbyterian Church in this place as an able and faithful pastor for near twenty years. His bereaved congregation, sensible of the value of his services and of the greatness of their loss, have erected this perishable tablet as a memorial of his usefulness, and of their affection. 'Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.' "

After an interval of six months the church secured the services of the Rev. William Boardman, who was born at Williamstown, Mass., October 12, 1781. He began his work at Newtown in 1810, and was installed October 22, 1811. At the beginning of his pastorate a great revival broke out, resulting from the faithful sowing of the seed by his predecessor, as well as from his own active and fervent piety. While Mr. Boardman was pastor, the old parsonage and farm were sold, and the "Corner House," with eleven acres of land, was purchased; this continued to be used as a parsonage until 1822, when the present parsonage was erected with funds obtained from the sale of the "Corner House," and part of the land. Mr. Boardman was a man of fervent piety, and his people were much attached to him; he labored faithfully until stricken down with disease, and died March 4, 1818, when but thirty-six years of age. His people, as a mark of their love and esteem, erected a stone over his grave, similar to the one over the grave of Mr. Woodhull; the inscription on this stone gives quite a sketch of his life; it reads as follows:

"Sacred to the memory of the Reverend William Boardman, the late faithful and beloved Pastor of the Presbyterian Church at Newtown, L. I. He was born in Williamstown, Mass., on the 12th day of October, A.D., 1781; ordained as a minister of the Gospel, and installed Pastor of the Church in Duansburg, N. Y.,

1803; installed Pastor of the Church at Newtown, L. I., on the 22d day of October, A.D., 1811, and died on the 4th day of March, A.D., 1818, while pastor of the Newtown Church, in the 37th year of his age. Graduated at Williamstown College, March, 1802. 'I am the resurrection and the life.'"

Mr. Boardman's remains, with this stone, were removed to Evergreen Cemetery some years ago.

Mr. Boardman was succeeded by the Rev. John Goldsmith, D.D., of sainted memory, whom some of the oldest inhabitants of the town still remember with great affection. Dr. Goldsmith was the son of the Rev. Benjamin Goldsmith, who, for forty-six years, was pastor of the Presbyterian church at Riverhead, L. I. He was born at Lower Aquebogue, now Jamesport, L. I.; graduated from Princeton College in 1815; in 1848 he received the degree of Doctor of Divinity from that institution. He was installed pastor of this church, November 17, 1819, and remained until his death, April 6, 1854. Dr. Goldsmith was president of the Long Island Bible Society from 1843 to 1853; he was also one of the leading members of the Presbytery of New York, "where whatever he advocated was sure to prevail." From the very first, Dr. Goldsmith enjoyed the confidence and affection of the people, and not only of his own people, but of the entire community. This confidence and affection he enjoyed increasingly to the day of his death. The Rev. Dr. Knox, his immediate successor, said of him: "For his stern love of the truth, dignified and imposing manner, intellectual ability, refined spirituality, and uncompromising devotion in his ministerial work, he stood high in the estimation of his brethren, and commanded the reverence and love of his people."

During his ministry two hundred and fifteen persons united with the church. Few men have so faithfully



REV. JOHN GOLDSMITH, D.D.

devoted themselves in singleness of purpose to the work of the ministry, and the fruits of his labors yet testify to his faithfulness. His death was greatly felt by those with whom he was associated in the Presbyterian ministry, and scarcely less so by those of other denominations of this town, with whom he was harmoniously engaged in promoting the interests of Christ's kingdom and of the community. On the day of his funeral, Sunday, April 9, 1854, all the other churches were closed. Of the service, Rev. Dr. John D. Wells, of Brooklyn, wrote: "There was an immense concourse of people. Rev. E. D. G. Prime, D.D., read the scriptures and prayed at the house. He also read selections of scripture at the church. The Rev. W. W. Philips prayed. The Rev. Gardiner Spring, D.D., preached from II. Cor., v. 1. The Rev. John W. Krebs, D.D., gave a biographical sketch. The Rev. D. R. Strong read a hymn. The services were of an instructive and solemn character." He was buried just at the door of the church he had served so long and faithfully, and a monument with this inscription marks his last resting place: "The Rev. John Goldsmith, D.D. Born April 10, 1794; ordained pastor of the Presbyterian Church in Newtown, November 17, 1819. Died April 6, 1854. After a faithful ministry of more than thirty-five years, his loving co-presbyters laid his body here among the people for whom he labored, and over it his congregation have erected this memorial of their reverence and affection for a man of God."

The Rev. John P. Knox, LL.D., succeeded Dr. Goldsmith; he was installed March 28, 1855. Dr. Knox was born in Savannah, Ga., July 26, 1811. He was educated at Rutgers College and Seminary; from 1837 to 1841 he was pastor of the Reformed Church at Nassau, N. P.; the next ten years he spent in the island of St. Thomas in the West Indies, as pastor of the Reformed Church.

While at St. Thomas he wrote a valuable history of that island, and, to some extent, of the adjacent isles. Besides his ministerial work, he entered heartily into the cause of education. Among the pupils he was instrumental in developing, and fitting for the duties of life, was a native colored boy, Edward Blyden, afterward president of Moravian College in the Republic of Liberia, Africa, who has also represented that country at the court of St. James.

Some years before his death, Dr. Knox travelled extensively in Europe, and on his return gave a series of lectures that were very interesting; at the close of the last lecture he was publicly congratulated and thanked by the Rev. Samuel D. Cox, D.D., then rector of St. James Episcopal church, this village, for the instruction and entertainment given the people. Dr. Knox devoted one Sunday evening service a month to a question meeting: questions previously sent to him were publicly answered at that service; all questions were of a religious or scriptural nature; this was done to enlighten and instruct the people in scripture truth and knowledge. These services, together with a monthly praise service, made the church very popular and drew large audiences.

Under Dr. Knox's ministry the church greatly increased in power and influence. To the 109 communicants that constituted the membership when he became pastor of the church, 139 were added in twenty-five years. During Dr. Knox's pastorate the old church was remodelled; the old square back pews were taken out; the old-fashioned windows, with their small panes of glass, were replaced by colored glass; the interior lost much of its old-fashioned appearance, while the exterior remains much the same as it was one hundred years ago. On the celebration of Dr. Knox's twenty-fifth anniversary as pastor, a pipe organ was placed in the church.



REV. GEORGE H. PAYSON, D.D.

After a pastorate of twenty-seven years, Dr. Knox died June 2, 1882. His was a singularly pure life, and he is remembered as a just and good man; and though twenty years have passed since he fell asleep, he is still held in honor by many in our community who knew and loved him; he is indeed remembered for his piety and labor of love among this people, and in this church.

At Somerville, N. J., where he is buried, a monument with this inscription marks his grave :

Rev. John P. Knox, LL.D.,
Born at Savannah, Ga., July 26th, 1811.
Passed to Glory, June 2d, 1882, at Newtown
Long Island, N. Y. "Together with Christ."

Our Father
Clear in Judgment
Firm in Principle
Earnest for the Truth
Faithful unto Death
An Honored Father
A Pastor Beloved.

The Rev. George H. Payson, D.D., the next pastor, was installed in October, 1882, resigning in 1889 to accept a call from the First Presbyterian Church at Rahway, N. J., where he still remains.

The Rev. Jacob E. Mallmann succeeded Dr. Payson, and was installed May 5, 1890. He resigned in October, 1895, and soon afterward accepted a call to the Presbyterian Church at Shelter Island, N. Y., of which he is still pastor.

The present pastor, the Rev. William H. Hendrickson, was installed June 22, 1896.

There have been those who have gone forth from this to other places who have been worthy citizens, carrying with them the same stern love for justice and desire for

the spread of the Gospel that has always characterized the people of this church. "The town of Hopewell, in New Jersey, was settled in 1700 by immigrants from Long Island, of whom twenty came from Newtown; and the flourishing Presbyterian churches in the neighborhood were, in part, founded by these immigrants." "Many of the families of Newtown had their representatives in years past, and still have their representatives, among the leading families in the city of New York, and who are prominent in various professions; some of our family names enter conspicuously into the history of the State and nation." From the membership of this church three ministers of the Gospel have gone forth to labor for Christ.

The members of the church have been helpful in the organization of other churches. The Presbyterian Church at Astoria, L. I., organized in 1846, was greatly assisted by Dr. Goldsmith, who frequently preached there previous to its organization and the erection of a church edifice.

The Union Evangelical Church, of Corona, L. I., was erected and founded by a member of this congregation, and, at its organization, a number of the members of this church identified themselves with it, among the number, one who was at that time an active trustee.

The Colored Church on Union Avenue, long known as the Second Presbyterian Church of Newtown, was organized for the colored people who were members of this church; the building still stands, but no service has been held in it for years. The church now has a membership of 169; its contributions for the last fiscal year, for its own expenses, were \$3,137; to benevolent objects we gave \$1,297. Our Sunday-school numbers, including Home Department and Cradle Roll, 432. There is also in connection with the church a Women's Missionary Society, a Young Ladies' Auxiliary, and a Christian Endeavor Society.

These are some of the facts concerning the history of this church. Very much more might be written regarding the past of this historic church, but enough has been said to show how God was with our fathers, how He has watched over and guided the church; how, through much of difficulty in its early history, God finally established and made it a factor for good in the community all these years. We may not know, we cannot tell, what good has been done; eternity alone will reveal it. Some day we shall know how many have here learned of, and received Jesus Christ as their Saviour. Some day we shall know how many weary souls have found rest, how many burdened hearts have found relief, how many prayers have been answered. Aye, some day; that day when "the books are opened," we shall know the struggles, and the triumphs, of those who labored here, and, together with them, rejoice in the final triumph of the kingdom of Christ, "whose we are, and whom we serve."

Sermon

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250th Anniversary

of the

First Presbyterian Church

**of Newtown, Long Island
New York**

October 26th, 1902

Delivered by Rev. William B. Hendrickson, Pastor

Text

Acts XXVIII—15

“He thanked God, and took courage”

Sermon

We speak of this service as a Historic Service, but it must be borne in mind that a history of the church has been written, and is now, with this sermon, in the hands of the printer, so that we cannot dwell as fully as we would upon the past history of the church, for it would simply mean repetition in the book that is being published.

This much, however, we can say: We look back on a wonderful record. Two hundred and fifty years of continuous service; years that speak of God's faithfulness and man's loyalty.

As we recall the past, as we think of what God has been to our fathers, as we think of their faith in, and loyalty to Him, we cannot but say, gratitude to God, and courage for life duties, should characterize every life.

The Apostle Paul, a prisoner on his way to Rome, was greatly cheered and helped by the fellowship of the brethren who came out to meet him. "He thanked God and took courage." Our gratitude to God ought to be materially increased as to-day we look back over the past history of this church, and recall His goodness. We, too, should take courage as we look forward, "for this God is our God, forever and ever."

We are standing at a point of great interest to-day, a place from which we cannot but look back, and notice the leadings of God, in connection with this beloved church.

Two hundred and fifty years have passed since the sturdy New Englanders came to this place.

That they were men of God, that their thought was of

religious liberty, as well as of a home in some fertile spot, is proven by the fact that they began regular religious services at once.

With the building of their own homes, with the providing of a place of shelter for their families, came the building of a suitable place for public gatherings, the most important of which, in their minds, was the gathering for the public worship of God.

It is fitting that we look back to those early times with some feelings of pride, for those were worthy men that came to this place; men of honor; men who believed in the Golden Rule, as is shown by their dealings with the rightful owners of the soil—the Indians.

Too often, alas, have the people of our country forgotten, trodden upon, and by force taken from the original Americans that which was rightfully their own.

Our fathers had in mind, not only their own temporal welfare, but the spiritual welfare of the Indian as well. They came here, not simply to possess the land for themselves and their children, but to possess the Indian for Christ; that there were misunderstandings between them is true; that the Indians did not always put faith in their white brethren is likewise true; that sometimes the settlers were annoyed by thieving Indians is a matter of record, but not once, in the entire history of the town, is it recorded that the settlers turned, and warred against them with a view of exterminating or banishing them from their rightful place and possessions.

Our fathers were stern, stalwart men, men who insisted that "right was right," men who resisted wrong by protest, and, when occasion demanded, with their lives; but they were not of the class that took advantage of others, oppressing the weak, or driving out the rightful owners of the land, to which they, in the Providence of God, had come.

That God was with those men whom we speak of as the makers of history no one can doubt; that God guided their ways there is abundant proof.

Theirs was a life of hardship; little do we understand in the midst of present-day luxury the hardships they endured. They came to a place of primitive forests; they selected a spot where there was abundance of natural meadow; they could not, as we do, move their household goods from place to place in a covered van; ox teams and rude wagons were all they had; they were not burdened with the quantity of goods the modern housekeeper possesses; they did not come from homes of luxury to still fairer and finer ones, but from their log cabins in New England to no house at all in Newtown. They came among people of different language and customs who might possibly be hostile to them; they came to standing trees which must be turned into lumber for houses. And yet, with courage born of faith in God, and joy at the thought of having religious liberty, they went to work with a will, and soon their labors were rewarded as regards ownership and occupation of their own homes. "And the rich virgin soil yielded them, in the summer of 1652, an abundant harvest as a result of seed sown in the spring time."

Nothing worth having is gained without toil, hard, honest toil; and we are not to suppose that the early history of this town is merely the story of ease and comfort. Quite the contrary is true; those early days were days of toil, of hardship, of struggles against poverty, of fear of the aborigines, of efforts to get the authorities to enact just and proper laws, and at last of darkness and almost despair, when during the dark days of the Revolution, most of the people were forced to flee from their homes, because the enemy was in possession of the town.

Thank God our fathers were men of courage, as well

as men of right convictions, and were found on the right side in that great struggle for American Independence, to which not only our own people, but the nations of the earth owe so much.

Through all these trying times our fathers were sustained and cheered by the knowledge that God was with them, and right must prevail. God give us such men to-day, men of faith, men of courage, men that will stand for right, because it is right, men that will let God work in, through, and by them, for His own glory, the salvation of men, and the betterment of the world.

But let us turn from this thought to that of the church itself, the church of our choice and love; here, too, as we trace the story of its beginning, its struggles for existence, and its final establishment, do we see God's loving care and power manifested; reverently we pause, thank God, and say, "Behold what God hath wrought."

From the very first the people of Newtown have sustained religious service. There has been no failure to provide a place of worship; first it was the Town House, then a church edifice, and at the present time we possess the fourth church building.

One thing can be said to the credit of the early settlers of Newtown: they believed in the complete separation of Church and State; they protested against being forced to pay the salary of a minister with whose teachings they did not agree, and whose language they did not understand. Of this the Newtown Register well said, in a recent editorial:

"The celebration of the 250th anniversary of the establishment of the Presbyterian Church at Newtown is so memorable and so historically important that the Society which will observe it is too small a part of the community to commemorate the event. That which most distinguishes the United States from all other

countries is the absolute separation of Church and State, and the complete independence of the one from any authority or control by the other. This point was clearly and strongly set forth by Secretary Root in his able letter of instructions to Governor Taft on his mission to the Vatican. But in framing these instructions the Secretary of War merely voiced current American sentiment and can claim credit for the form in which the idea was expressed and not for the idea itself. One of the earliest, perhaps the very earliest promulgations of the great idea of religious liberty was made by the people of Newtown soon after its settlement. Those bold pioneers and sturdy freemen objected to paying the salary of a minister with whose teachings they did not agree and whose language they did not understand. This contention on their part was accepted and from that time forward the minister's salary was paid by voluntary contributions from the members of his church. There was thus established at that early period the settled principle that religious societies should be maintained by those who belonged to them and not by a general tax upon the whole community. This is genuine American doctrine, and to Newtown thus belongs the honor of what may be regarded as the earliest declaration of independence put forth on this side of the Atlantic and formally acknowledged as soon as put forth. The 250th anniversary of a church so founded should be observed by all the people of the old town now forming the Second Ward of Queens Borough. Its history is based upon a doctrine now accepted by all classes and creeds. It is seldom that an anniversary which strictly speaking, is purely local in its character, transcends the narrow bounds of a neighborhood and rises to the lofty dignity of a State or even national event. It may truly be said that no American incident in the seventeenth century so well deserves remembrance by posterity as

this early colonial recognition of the principle of religious liberty by the Presbyterian freemen of Newtown."

It was difficult, in the early days, to secure ministers, and there were long intervals between pastorates, but this was not considered sufficient cause for neglect of the house of God; and there always arose a cry, expressed in resolutions at public town meetings: We want one in our midst who will preach to us the word of truth, and instruct us in the way of righteousness.

It was difficult at times to pay the salary of the men of God who ministered to this church, but there was never a thought of closing the church, or abandoning the services.

The building of a church in those days was no small matter; it meant sacrifice on the part of every one connected with it. It meant work, too; it was not merely the giving of money to pay others to do the work, but every man was expected to work. In 1787-1791, when this church in which we now meet was being erected, it is a matter of record, that one man was fined a certain sum of money because he would not do his share of the work.

What a splendid thing it would be in these days if authority were given those who rule in the church, to fine those who would not do their share of the work of the church; the church would either have a large surplus in its treasury, or be a live, active body. Why not realize that the Holy Ghost in us can make us "dead indeed unto sin, but alive unto God through our Lord Jesus Christ."

It is fitting that we think for a moment of those men of God, who have lived among the people of this place, who labored in the Gospel, declaring the word of life, and who led the people heavenward, as well as being their advisers in all things relating to their temporal welfare.



THE OLD CHURCH

Let us call the roll of honor, the great lights: John Moore, Wm. Leverich, Samuel Pumroy, Simon Horton, Peter Fish, Nathan Woodhull, William Boardman, John Goldsmith, John P. Knox; of those lesser lights, yet men of like faith and usefulness through shorter pastorates: John Morse, Robert Breck, George McNish, Andrew Bay, James Lyons, Elihu Palmer; of those men of God who have lived and labored here, and now occupy places of honor and usefulness elsewhere: Geo. H. Payson and Jacob E. Mallmann, of whom I need say nothing, for they will both be here during this celebration, and will speak for themselves.

Each of these have, in their time, been used of God for the building up of the saints in their most holy faith, and the winning of souls to our Lord Jesus Christ; each has contributed his share to the success of the work of the Lord in this place, each has left his impress upon the community. The descendants of some of these men are still among us, connected with this, or other churches, useful citizens and honored members of society.

All these years God has watched over and guided the church; it has been the religious home of many generations. Here parents and children have sat together to hear and learn of Christ, the Saviour of men. Here, in the Sunday-school connected with the church, the children and youth have been taught the truths of the Bible, and instructed in the things of the kingdom of Heaven. Here many have publicly confessed Christ, and become actively identified with His church, as members; here parents have dedicated their children to God and solemnly promised to train them for Him. Here have been borne the silent forms of our beloved dead, and we have sorrowfully bid them good-night, with the full assurance of meeting them in the morning—"some glad day, by and by."

All this, and much more makes the church very precious to us.

When we think of those who have lived, who have labored in and for it; those who have gone on to be with Christ, we cannot but thank God for those men and women of faith, for what they were, for what they have done, for what they have left of blessed memory; truly, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works do follow them."

But we are not to rest on the past altogether, glorious as has been the past history of this church; much as it has received of the blessing of God; honored as it has been of Him, it will not do for us simply to rejoice in the past; rather ought we to "thank God and take courage"; rather ought we to hear the word of God, "There remaineth yet very much land to be possessed," and apply it to present conditions, and our own lives and service.

The fact is, we are facing new conditions; the people of to-day are not, as a rule, church-going people, as were our fathers in the early days of the church in this place; the Sabbath day is not observed as it used to be, and as God demands it shall be. If the church of to-day is to live, if it is to do the work the Lord expects of it, it must not rest content because it is a historic church, a church with a wonderful past, but it must be alive to its present responsibility and opportunities; it must be alive to God, and separate from the world; it must be filled with the Holy Ghost; it must enter into the desire of its Lord; it must be obedient to His commands.

The problems that confront the church are so well known and have been so freely and fully discussed, that there seems little need of dwelling on them at this time; but it will not be amiss to notice and speak of some things that are vital and important.

The church that meets the requirements of God, and which will be of influence in the community, and world, is the church that holds "the whole counsel of God"; that realizes man is alienated from God by reason of wicked works, that declares to all men the teaching of Christ to Nicodemus, "Ye must be born again."

It will be the church that co-operates with Christ in the matter of service. "We are workers together with Him." Not merely having Christ as an example, not simply that men are to work to prove their faith, but as a result of faith in Christ, permit Him, by His Holy Spirit to work in, through, and by them, "to will and to do of His own good pleasure."

It will be the church that is fully and thoroughly consecrated to God, that is free from the world and the things of the world, that will realize it was not organized to be a place of amusement, or to furnish entertainment for the world, but to show men their need of Christ, to so let its light shine before men, that they may be turned to Christ.

It will be the church that is filled with, and led by the Holy Ghost in all things, that acknowledges the ownership of Christ and brings forth the fruits of the Spirit.

It will be the church that depends more on God than on its attractive edifice, its eloquent preacher, its historic ritual, its charming music; that believes more in the power of God in answer to prayer, than in its own efforts self-directed.

It will be the church that hears the cry of the lost; that looks upon the world as actually lost; that realizes the need of the world to be the knowledge of Christ and His saving power; that hears and heeds the Saviour's command, "Go ye into all the world, and preach the Gospel to every creature." We deplore the worldliness in the church; we are grieved by the indifference that manifests itself everywhere; we pray God that the

church may see, and seize upon the opportunity to speedily proclaim the Gospel "to the uttermost ends of the earth."

This is no time for idleness; our Lord has said, "Lo, I am with you alway, even to the end of the age"; the open doors on every hand appeal to us; the oft-repeated Macedonian cry, "Come over and help us," still sounds in our ears. Modern modes of travel make every part of the world easy of access; truly the world might be evangelized in a decade if only Christians would consecrate their possessions to, and use them for God. A host of consecrated men and women stand ready to go to every quarter of the earth, with the light of the Gospel, if they can only be assured of sympathy, prayer and support on the part of the church at home.

The church of Christ must never permit itself to become discouraged. God is, and God is all powerful; there may be, there are, discouragements, but we are to take courage. Take courage, because there is a revival of interest in the study of the Word of God. We are reading a great deal about what men say of the Bible, but we are living in a day of real searching of the Scriptures.

Take courage, because there is a recognition on the part of God's people that He requires of them "holy living," that the people of God are not to be merely hearers of the Word, but doers also.

Take courage, because of the increased and growing conviction that we are brethren, evidenced by the ceasing to emphasize the non-essential differences that exist among the various denominations, and the joining of faith and forces for the bringing of men to Christ.

Take courage, because of the greater realization of the church's dependence on God, and the united prayers of His people for the speedy bringing about of the desire of our Lord Jesus Christ, as taught to the disciples

in the prayer commonly called "the Lord's Prayer," "Thy kingdom come, Thy will be done on earth as it is in heaven."

Take courage, because "the Lord thy God in the midst of thee is mighty." He hath promised and He will perform. "I will never leave thee nor forsake thee." It may seem that His promises will never be fulfilled, but "the Lord is not slack concerning His promise, as some men count slackness."

Let us not, however, be deceived by the commonly accepted idea, that because there is so much being done for the world in the way of charity and education, helping men to help themselves, that the world thereby is to be brought to that state of perfection God desires and intends.

God forbid that anyone should cast discredit on the men and women who have come to the relief of their fellow men so nobly. God forbid that we should think of the rich man as a dishonest man, or impute wrong motives to his kindly acts and generosity; but God forbid, also, that we should fall in the common error, that greater is the man who gives his possessions to relieve or educate his fellow men, more useful are his acts in the lifting up of the world, than the knowledge of the "Man of Galilee," and the possession of His love and Spirit in human heart and life. Let us thank God for every loving impulse, for every kindly deed, for anything and everything that adds to the good cheer of this old world, and the life of its people, but, let us understand that what the world and its people need more than anything else, is the knowledge of God, and the possession of that salvation purchased by Him "Who bore our sins in His own body to the tree, and by whose stripes we are healed."

Let us again thank God for the past, for the faith of our fathers, for the triumphs of the Gospel, for the

church of the living God, for the blessings now enjoyed by the church, for the privilege of its services, for its weekly meeting for prayer, which has been held regularly for nearly two hundred years, for the knowledge that ultimately Christ and the church will prevail, and “righteousness will cover the earth, as the waters cover the sea,” for the knowledge that Christ will come again, and “the kingdoms of this world will become the kingdoms of our Lord, and of His Christ.”

Looking back over these years of victory in spite of trial and opposition, and looking forward to greater victory for, and the final triumph of the church of Christ, we exultingly say:—

“Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more.”

Officers and Teachers of the Sunday School, 1902

JOHN H. PRALL

Superintendent

JAS. L. M. HATHAWAY

Secretary and Treasurer

THOS. L. PROCTOR

Librarian

Teachers

MISS E. AUGUSTA COX

MR. T. E. HARDGROVE

MISS MAY N. HARDGROVE

REV. WM. H. HENDRICKSON

MISS MATILDA R. JEBENS

MR. WM. H. JEBENS

MISS ALLETTA K. LAWRENCE

MRS. GEO. L. MARSHALL

MISS CORNELIA MANWARING

MR. GEO. L. MARSHALL

MISS PHEBE MORGAN

MR. J. WM. MORGAN

MISS MARGARET J. NELSON

MR. JOHN G. PRALL

MR. EUGENE S. PRICE

MISS MARGARET J. SMITH

MISS M. GRACE SHILSON

MISS CHARLOTTE B. SCHEPER

MR. F. DeHASS SIMONSON

MR. R. H. SELLERS

MISS ANNIE C. SMILEY

MISS SUSIE P. TAYLOR

MRS. R. H. WAY

MRS. EUGENE S. PRICE

MISS JESSIE M. WRIGHT

Societies in Connection with the Church



Woman's Home and Foreign Missionary Society

Officers

<i>President</i> , - -	Mrs. JOHN H. PRALL
<i>Vice-Presidents</i> , {	Mrs. WM. H. HENDRICKSON
	Mrs. MARY A. ODEKIRK
<i>Secretary</i> , - -	Mrs. F. H. MEAD
<i>Treasurer</i> , -	Mrs. G. HAFLINGER
<i>Managers</i> , -	{ Mrs. M. INGLIS
	Mrs. S. WOODRUFF
	Mrs. E. HOMEYER
	Miss S. J. THOMPSON



Young Ladies' Auxiliary

<i>President</i> , - -	Mrs. G. INGLIS
<i>Vice-President</i> , -	Mrs. J. E. DAVIS
<i>Secretary</i> , - -	Miss IRENE H. ODEKIRK
<i>Treasurer</i> , - -	Miss SUSIE BURFORD



Young Peoples' Society of Christian Endeavor

<i>President</i> , - -	Rev. WM. H. HENDRICKSON
<i>Vice-President</i> , -	Miss JENNIE RODMAN
<i>Secretary</i> , - -	Miss JANET B. HAIGHT
<i>Treasurer</i> , - -	Miss MARY MURDOCH



REV. JACOB E. MALLMANN

List of Ministers and Supplies

Names.	Ministry Commenced.	Ministry Closed.
1. JOHN MOORE	1652	Died, 1657
2. WILLIAM LEVERICH	1662	Died, 1677
3. MORGAN JONES	1680	Resigned, 1686
4. JOHN MORSE	1694	Died, 1700
5. ROBERT BRECK	1701	Resigned, 1704
6. SAMUEL PUMROY	1708	Died, 1744
7. GEORGE McNISH*	1744	Resigned, 1746
8. SIMON HORTON	1746	Resigned, 1773
9. ANDREW BAY*	1773	Resigned, 1775
10. JAMES LYONS*	1783	Resigned, 1785
11. PETER FISH*	1785	Resigned, 1788
12. ELIHU PALMER*	1788	Resigned, 1789
13. NATHAN WOODHULL	1790	Died, 1810
14. WILLIAM BOARDMAN	1810	Died, 1818
15. JOHN GOLDSMITH, D.D.	1819	Died, 1854
16. JOHN P. KNOX, L.L.D.	1855	Died, 1882
17. GEORGE H. PAYSON, D.D.	1882	Resigned, 1889
18. JACOB E. MALLMANN	1890	Resigned, 1895
19. WILLIAM H. HENDRICKSON	1896	

* Stated supply.

List of Elders

CONTENT TITUS	Chosen	1724
SAMUEL COE	"	1724
JAMES RENNE	"	1724
SILAS TITUS	"	1740
CORNELIUS BERRIEN	"	1742
PHILIP EDSALL	"	1742
SAMUEL FISH	"	1756
JOHN ALBURTIS	"	1767
BENJAMIN COE	"	1767
JACOB PALMER	"	1791
RICHARD BROGAW	"	1791
JESSE LEVERICH	"	1794
EDWARD HOWARD	"	1812
WILLIAM LEVERICH	"	1812
CHARLES PALMER	"	1820
ADRIAN VAN SINDREEN	"	1820
WILLIAM HOWARD	"	1820
SIMEON BENJAMIN	"	1830
JACOB PALMER LEVERICH	"	1833
ANDREW B. RYERSON	"	1833
SAMUEL LEVERICH	"	1835
ABEL SAMMIS	"	1838
THOMAS DEVINE	"	1838
WILLIAM RAIMAN	"	1843
JOHN L. RIKER	"	1849
JULIUS C. WRIGHT	"	1849
PETER LUYSTER, JR.	"	1861
JOHN P. PRALL	"	1863
FRANCIS PLAIN	"	1877
ROBERT PIERCE	"	1881
JOHN H. PRALL	"	1889
CORNELIUS W. LUYSTER	"	1889
ABRAHAM PROCTOR, JR.	"	1891
GUSTAVE HAFLINGER	"	1891
JOHN F. RODMAN	"	1891
COE F. HOWARD	"	1897



MR. JOHN H. PRALL



MR. COE F. HOWARD



MR. GUSTAVE HAFLINGER

RULING ELDERS

Members Received

From the year 1652 to 1708, no records have been found of membership. The town records state that in July, 1708, "some scores" invited Rev. Samuel Pumroy to be their pastor, "promising subjection to his doctrine and discipline, according to the rules of the Gospel." The first *eight names* on the following list have been preserved of the "scores" who called him, as being members in full communion.

- | | |
|---|---|
| <p>1708. Content Titus,
Joseph Sackett, Sr.,
Philip Ketcham,
Caleb Leverich,
Thomas Pettit, Sr.,
Kezia Ketcham,
Margaret Strickland.</p> | |
| <p>1708. Silas Titus, Sr.,
to Lydia Pumroy,</p> | <p>1725. Elizabeth Pumroy.</p> |
| <p>1724. James Reune,
Joanna Hunt,
Sarah Reune,
Mary Titus,
Catharine Pettit,
Samuel Ketcham, Sr.,
Margaret Furman,
Mercy Hayard,
Nathaniel Hazard,
Margaret Hazard,
Samuel Coe,
Richard Sackett,
Margaret Coe,
Sarah Titus,
Mary White,
Judith Wood,
James Keile,
Mrs. James Keile,
Andrew Colbrith,</p> | <p>1726. Hannah Morrell.
1727. Thomas Hunt.
Richard Wood,
Deborah Burroughs,
Sarah Morrell.
1730. Anna Woodward.
1731. Anna Wood,
Samuel Burtis,
Mrs. Samuel Burtis,
Charity Ketcham,
Benjamin Cornish,
Judith Morrell,
Widow Lawrence,
Martha Ketcham.
1733. Susannah Comfort.
1734. Amy Berrien.
1736. Philip Edsal,
Hannah Fish.
1737. Jacob Reeder,</p> |

- | | | | |
|---------------|---|-------|---|
| | Charity Renne. | | Sarah Culver. |
| 1738. | Samuel Fish, Sr.,
Timothy Wood,
John Reeder,
Wm. Burroughs,
Susannah Howard,
Elizabeth Hunt,
Sarah Morrel,
Cornelius Berrien, Jr.,
Hannah Bailey,
Nathaniel Bailey,
Margaret Burroughs. | 1763. | John Alburtis,
Sarah Cornish,
Hannah Ketcham. |
| | | 1765. | Benjamin Cornish,
Elsie Divine. |
| | | 1766. | Benjamin Coe,
Benjamin North,
Margaret North. |
| | | 1768. | James Pettit,
Keziah Morrell,
Mary Palmer,
Jannetie Divine. |
| 1739. | Phebe Hunt,
Jonathan Hunt. | 1769. | Dorothy Leverich,
Sarah Morrell,
Abigail Wainwright,
John Pettit,
Mrs. John Pettit. |
| 1740. | Samuel Hallett, Sr.,
Abigail Smith. | | Ann Moore. |
| 1742. | Samuel Bruce. | | 1771. Joshua Ketcham. |
| 1743. | Susannah Morrell. | | |
| 1744 to 1746. | No record of mem-
bership received. | | |
| 1758. | Amy Cornish, | | |

The above is unquestionably an imperfect list of the members received by Mr. Horton during his ministry, from 1746 to 1773. His records of Baptisms, Marriages and Deaths are full and perfect for each year. That of members received has been lost from the old book, save the few names above recorded at the close of the list of those received by Mr. Pumroy.

The following additional names of adults are recorded among those who were *baptized*, or as having "entered into covenant."

- | | | | |
|-------|---|-------|---|
| 1752. | William Furman,
William Sackett,
Elizabeth Leverich,
John Cornish. | | Mary Alburtus. |
| 1753. | Elias Daly, Jr.,
William Laurence. | 1759. | Richard Betts,
Elizabeth Betts,
Robert Morrell,
Rebecca Morrell. |
| 1754. | John Hambleton. | 1760. | John Gersline,
Thos. Cumberston,
Wm. Devine,
Mrs. Wm. Devine, |
| 1755. | Richard Penfold,
Paul Alburtus, | | |

- Mrs. John Alburtus. 1766. Nathan Furman.
 1763. Abraham Devine, 1771. Susannah Fish,
 Lydia Watkins, Jacob Palmer.
 Phebe Coe.
- 1775 to 1790. No record of membership in existence.
1790. Jacob Palmer and Wife, Elvan Hyatt and his Wife.
 John Hamilton and Wife, 1798. Mrs. Lent,
 Richard Leverich, Stephen Hoyt,
 Elizabeth Coe, Edward Howard,
 Sarah Edsal, Elizabeth Morrel.
 Abigail Pettit, 1799. Mary Hamilton,
 Sarah Woodard, Robert Moore.
 Robert Gillmore, 1800. Thomas Hecks & his wife,
 Richard Brogaw, Abraham Morrel.
 Mary Howard, 1801. Edward Leverich & Wife,
 Fanny Stillwill. Wm. Howard,
 1791. Elizabeth Titus, Mrs. Wm. Gorsline,
 Anna Strang, Benjamin Howard,
 Susannah Leverich, Abel Ketcham,
 Richard Berrien, Elizabeth Wiggins.
 Jesse Leverich, 1803. William Penfold and wife,
 Ghaske Leverich, Mrs. Gabriel Leverich,
 Peggy Remsen. Mrs. Bois,
 1792. William Howard, Joseph Gosline,
 Callaman, Sert. of G. Coe, Mrs. Jonathan Sackett.
 Sarah, Sert. Mr. Remsen, 1804. Peter Remsen.
 Kate, Sert. R. Furman, 1805. Wilmot Oakley,
 Isaac Smith, Wm. Painter and Wife.
 Mrs. Merrel, wife of Jesse Wm. Gray.
 Merrel, 1808. Eve Lawrence,
 Charity, Sr. of Widow Sarah Palmer.
 Remsen, 1809. Mrs. Hopper,
 Eve, Sr. of Ben. Betts, Wm. S. Rayner,
 Bette, Sr. of Wm. Howard, Luke Remsen,
 Elizabeth Palmer. Adrian Vansenderen,
 1793. Hannah Culver, Abm. Culver,
 Lydia Blackwell, Phebe Saydam,
 Jane Bailey. Hannah McDonack,
 1794. Mary Lawrence, Maria Vansenderen,
 Jemima Furman, Cornelia Leverich,
 Mrs. Lane, wife of P. Lane, Aletta Manifold.
 Mrs. Leverich, wife of S. 1811. Ann Ledyard,
 Leverich. Mary Ledyard,
 1795. Mary Ketcham, Mr. Tylee.
 Wm. Leverich, 1812. Jane White,

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|-------|---------------------------|-------|----------------------|
| | Sarah Coe. | | Sally Berrian, |
| | Catharine Coe, | to | John Pott, |
| | Mary Coe, | | George Woodbridge, |
| | Sally Woodhull, | 1816. | Abiram Chamberlain, |
| | Anna P. Leverich, | | Anna Luyster, |
| | Abby Leverich, | | Caroline Woodbridge, |
| | Rebecca Smith, | | Susannah Leverich, |
| | John Morrell, | | Elizabeth Strang, |
| | Benjamin E. Coe, | | John Jackson, |
| | Ely Benedict, | | Thomas Johnson, |
| | Temperance Tucker, | | James Hallett, |
| | Jane Lawrence, | | John Hallett. |
| | Nancy Fish, | 1820. | Ellen W. Woodhull, |
| | Betsy Fish, | | Eliza F. Leverich, |
| | Jonathan Howard, | | Samuel Lindsday, |
| | Elizabeth Betts, | | Sarah Smith, |
| | Mary Gorslin, | | Susan Folk, |
| | Elizabeth Berrien, | | Susan Hallett, |
| | Catharine Morrell, | | Ann Luyster, |
| | Jane Betts, | | Hannah Sackett, |
| | Patience Leverich, | | Sarah Leverich, |
| | Elizabeth Remsen, | | Margaret Monfort, |
| | William Morrel, | | Catharine Phares, |
| | Gertrude R. Leverich. | | Mary Phares, |
| | Charles Palmer, | | Joseph Phares, |
| | Susannah, wife of Thomas, | | Peter Luyster, |
| | Astick Stratton, | | Wm. Monfort, |
| | Mary Berrien, | | Joseph Leverich, |
| | Deborah Haviland, | | Daniel Halsey, |
| | Mary Howard. | | Sarah Townsend, |
| 1813. | Lucretia Morrell, | | Ann Peebles, |
| | Martha Golder, | | John Painter, |
| | Anna Morrell, | | Sarah Painter, |
| | Jane Fish, | | James Leonard. |
| | Mary Howard, | 1821. | Alexander Johnson, |
| | Betsy Palmer, | | Robert Lindsday, |
| | Aletta Palmer, | | Mary Van Sindren, |
| | John Oliver, | | Mary Remsen, |
| | Jane Oliver, | | Palmer Leverich. |
| | Henry Oliver, | 1822. | John Leverich, |
| | Mary Oliver, | | Aletta Leverich, |
| | John E. Tomkins, | | Eliza Furman, |
| | Aletta Palmer, | | Mrs. Starr, |
| | Elizh. A. Underhill, | | Magaret White, |
| | John Peebles, | | Edmund Hallett. |
| | Frances Coe. | 1823. | Eliza Van Senderen, |
| 1814. | Hannah Cumberson, | | Mary Demur. |

1824. Sarah Leverich,
Mary Tylee,
Nancy Duryea,
Simeon Benjamin.
1825. Cornelia Lyman,
Levi Hedges,
Ellen Gorsline,
Sarah Gorsline,
Adeline Gorsline.
1826. Amy Goglet,
Ann Loyd,
Samuel Leverich,
Jane Jackson,
Freelove Johnson.
1827. Mary Lot,
Anna Leverich,
Nancy Lane,
Anna Palmer,
Mary Bruce,
Eleanor Youle,
Hannah Baylies,
Mrs. James Lot,
Cornelia Strang.
1828. Ellen Mundy,
Margaret Gorsline,
William Luyster.
1829. Samuel Palmer,
Patience Leverich,
Steward Maxwell.
1830. Louisa Rider,
Sarah Sammis,
Thomas Kinkaid,
Betsy Barrian,
Sarah Palmer,
Sally Marshall,
Nancy Buist,
1831. Harriet Punnett,
Abel Sammis,
Jane Willet,
Mary Hunter,
Margaret Betts,
Jane Luyster,
Cornelia Howard,
Hannah King,
Mary Jackson,
Katy Durland,
John Potter,
- John Peterson,
Mary J. Berrian,
Grace Waterman,
Deborah A. Howard,
Gertrude Sackett,
Sarah Betts,
George Howard,
Jane Peterson,
Henry Durland,
Ann Durland.
1832. Elizabeth Leverich,
Andrew B. Ryerson,
Phebe Jackson,
George Durland,
Judith Durland,
Elizabeth Murch,
Frances Stocker,
Joseph A. Sexton,
Susan Brogaw,
Sarah Lewis,
Susannah Kinkaid.
1833. Jane Burroughs,
Elizabeth Cershow,
Mary Sammis,
Mary Wetmore,
Hannah Wetmore,
Maria Wetmore,
Agnes Baylies.
1834. John Murch,
Alexander McIntosh,
Catharine Moore,
Catharine T. Davidson,
Sarah Peebles.
1835. Judith Schenck.
1836. Samuel R. Ward,
Catharine McIntosh.
1837. Thomas Devine,
Catharine Devine,
James Strickland,
Elizabeth Strickland,
Wm. C. Spratt.
1838. Maria Plane,
Agnes McIntosh,
James Lewis,
1839. Dr. Julius C. Wright,
Elizabeth Bragaw,
Rachel Garrison,

- Mrs. Schenk,
Jane P. Leverich,
John L. Riker,
Lavinia Riker,
Peter Van Pelt,
Maria Van Pelt,
Maria Hallet.
1840. Catharine M. Paynter,
Abigail Pettit,
Hannah Leverich,
Catharine E. Morrell,
Evelina Cornel.
1841. Philip H. Moore,
Aaron Howard,
Jeremiah Palmer,
Mary A. Palmer,
Cornelius Luyster,
Ellen Luyster,
Andrew B. Ryerson.
1842. Eliza Goldsmith,
Jane Townsend Leverich,
Margaret Leverich,
Mary Lewis,
James Martin,
Michael McCrea,
Mary Ann Gustin,
Taliafero H. Goldsmith,
Elizabeth Hendrickson,
Wm. Johnson,
Elizabeth Samis,
Sarah Martin.
1843. Wm. Raiman,
Ann Raiman,
Susan A. Luyster,
Rebecca Townsend,
Garret S. Strang,
John Folk,
Susan Folk,
Wm. Gosman,
Sarah Jane Howard,
William Leverich.
1844. Andrew Scott,
Margaret Scott.
1845. Moses Schenk,
Clarissa Spratt,
Catharine Moore.
1847. Ezra Berrian,
- Rachel Frew,
Wm. Hammil,
Margaret S. Hammil,
Mrs. Caroline Luyster,
Cornelia Luyster,
Elizabeth Morrell.
1848. Ann Burroughs,
Elizabeth D. Hull,
Jeremiah DeGraff,
Caroline DeGraff,
Ellen L. Timpson.
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Andrew Scott,
Hannah Scott,
Matilda D. Leverich,
Sarah Baird.
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Peter Gersline, Jr.,
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Mary H. Crane.
1851. Francis Curran,
Mary Lewis,
Frederick Bell,
Sophia Bell,
George W. Hall.
1852. Richard Gould,
Keturah Gould,
Catharine L. Luyster,
Anna L. Leverich.
1853. Mariah Goldsmith,
Ann Powell,
John H. Teves,
Anna M. Teves,
Philip Furman,
Mary Furman,
Elizabeth Cogswell.
1854. Elizabeth Murch,
Eliza Ward,
Elizabeth Gossman.
1855. Susan Farrel.
1856. John Patterson,
Arietta Patterson,
Mary Ann Riker,
Peter Luyster, Jr.,
Hannah Folk,
Susan Sprague,
Joseph G. Remsen,

- Mary A. Coles,
John Peebles,
Mary Peebles,
Lavinia Riker,
Gertrude L. Gorsline,
Mary F. Gorsline,
Elizabeth Mander,
Mary Peebles.
1857. Susan M. Folk,
Eliza Graham,
James Smith,
Hannah A. R. Hyatt,
Hannah Elizabeth Knox.
1858. Melchior C. G. Witte,
Mary E. Witte,
Catharine Sprague,
Cornelia Strang,
Ann E. Strang,
Adeline Goldsmith,
James S. Knox,
Wm. W. Knox,
Gertrude Mundy,
Sarah J. Van Pelt.
1859. Ann Gray,
Sarah Luyster,
Nancy Palmer,
Mary Faulkner,
Elizabeth Faulkner.
1860. Emily L. Faulkner,
John Moule,
Marianne W. Moule.
1861. Alexander Kenny,
Mary E. Hyatt,
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Jane L. Wheaton,
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1862. Mary Price,
Mary J. Price,
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Maria Bergen.
1863. Joninah Shaw,
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Susan Humbert,
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Elizabeth Campbell.
1864. John B. McIntosh,
C. B. Sherman,
Catharine V. Knox.
1865. Charles D. Leverich,
Julia L. Leverich,
Sarah D. Goldsmith,
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1866. Wm. Greenlie,
Georgiana Greenlie,
Charlotte Shears,
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Amelia A. Denton,
Julia W. Wright,
Arthur B. Graves,
Jennie R. Graves,
Sarah M. Denton,
Phebe Denton,
Rhoda M. Shears,
Sarah A. Raiman,
Maria McNeal,
Amanda Brower.
1867. James Campbell,
Christina Campbell,
Eleanor P. Trippe,
Mary Faulkner,
Charlotte D. Knox,
Matilda R. Leverich.
1868. Elizabeth Kieth,
S. Duncan Leverich.
1869. Sarah A. Wright.
1870. Anson P. Norton,
Jane Norton,
Louisa Arnoldi,
Bertha Trippe,
Eliza Bradish,
Eliza Bradish,
Chas. S. Bradish,
Fanny S. Wright.
1871. Edith Brown,

- Sarah A. Barmore,
 Jemima A. Barmore,
 Kate Mundy,
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 1873. Margery Kenny,
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 1874. Cornelius W. Luyster,
 1875. Anna Salina Shears,
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 Jonathan C. Howard,
 John H. D. Barmore.
 1877. Elizabeth Smith,
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 1880. Harriet D. Luyster,
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James Proctor,
Mary Proctor.
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 Nellie W. Grant,
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 Alexander MacKenzie.
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